

no answer because he has neglected something required by etiquette. He once on a journey asked a Kekchi Indian to ask the way of an Indian whom they saw coming. This was improper, because not any one in the company might ask that question, according to Kekchi etiquette, but only the leader of the company.¹ Schweinfurth² rates the Dinka above Turks and Arabs in respect to table manners and decorum of eating. All recline on the ground around a bowl of food, each with a gourd cup in his hand, but they manage this primitive arrangement with constant care for propriety.

492. Etiquette of salutation, etc. The modes of expressing good will and the etiquette of meeting or visiting would be another large section under this head. What things are possible is shown by the report that a Tibetan host at a feast "expressed his respect for us and his appreciation of our remarks by rising to his feet and extending his tongue at full length."

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493. Literature of manners and etiquette. Denecke⁴ is able to trace an indigenous cultivation of good manners by literature from the eleventh century, when there was taught courtesy to women, although not the woman cult of a later time. He mentions a series of books down to the nineteenth century, which inculcated good manners according to the changing notions and standards of the times. In the second half of the thirteenth century it was taught in von Lichtenstein's *Fmuenbuch*^ a manual of manners and morals for women, that a woman should not salute a knight at his approach lest he infer favor. She was to be covered like a nun; she did not share in banquets and did not kiss guests whom she received; she shunned

outside festivities
and kept a good name. Knights then neglected
women because
they cared only for rude pleasures, drink, and
hunting. Later,
rules were made for the conduct of men.⁶ The
history of man-
ners shows that what was inculcated in books
never became real
practice. The conquest of the art of eating with
propriety was
accomplished by the introduction of forks. Before
that the bread

¹ *Glofaïs*, LXXXVII, 128.
1904.

² *Heart of Africa*, I, 157.
Deutschland.

⁸ *Century Mag.*, January,

⁴ *Anstandsgefühl in*

⁵ Denecke, XII.